

Ceylon

I. Everyday Life in the Garden of Buddha

By G. E. Mitton

Author of "Buried Cities of Ceylon"

THE climate of Ceylon is much better than that of many Eastern places. The high ground in the interior, and the fact that it is an island, as well as the abundant rainfall, make the temperature cooler than that of the mainland. The island has its monsoons, and hardly a month passes without at least some showers; though there are dry zones. The rainfall at Colombo averages about ninety inches annually; in the North Central Province it may be fifty; farther north it is drier.

About Christmas, or a little earlier, the north-east wind, sweeping along the red roads of Colombo, raises an unpleasant dust, which causes sore throat and feverish colds, but at other times the wind is usually off the sea. What may be called the patchiness of the rainfall is the reason for careful storage of water in huge artificial lakes, known as tanks. In ancient times the construction of these tanks was a recognized work of merit for the Sinhalese kings, but in the times of troublous fighting which preceded British rule they fell into disuse. Land, consequently, went out of cultivation, and famine and decrease of population were the

result. The British engineers set to work to restore the tanks as soon as possible; the banks were reinforced, the sluices repaired, and the area of cultivable land—and consequently the number of people per square mile—was greatly increased. In connection with the tanks is the system of canals for irrigation, which the people gratefully accept as additional means of having a bath.

The island is governed from the Colonial Office, not the India Office, as might naturally be supposed. In all such matters it is entirely distinct from India. Yet one of the two predominating races, the Tamil, has a Dravidian origin, and is connected with the Tamils of Southern India, which was their earlier home. The cleavage has been of long standing, and the cousins

are not now much alike. The indispensable Madrassi boy, who represents the Tamils of India in the eyes of most Europeans in the East, is of a different appearance from the thick-set Tamils native to Ceylon. Many of the coolies, however, come over temporarily. In the old days the Tamils poured over from India in frequent irruptions, and mercilessly harried the Sinhalese; but the two races now live peacefully side by side under British rule.



EXORCISTS OF MALIGNANT DEVILS
Extraordinary and most hideously grotesque masks are worn by Sinhalese devil-dancers whose noisy incantations, accompanied by "tom-toms," guarantee to scare the deadliest of devils

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The visitor to Ceylon can easily distinguish between them. He will get a very clear picture of the Sinhalese as a slender, effeminate race, dressed in long white robes, and wearing enormous tortoiseshell combs of the Spanish pattern, supported by incredibly few hairs on the back of the head. These men make excellent table servants, and are deft, attentive, and quiet. The Colombo Tamil prefers running in a rickshaw for hire. Being a Hindu in religion, he used to wear a turban, but found it so difficult to keep it adjusted in his short running bouts that he now generally wears a red fez, indistinguishable from that worn by the Mahomedan.

He is usually clad also in a much stained and discoloured flannel jacket or short coat, and what looks like a pair of shorts beneath it. His forehead is daubed with caste marks, and his short, frizzy hair sticks out behind his head-gear in a sort of chignon. This rickshaw running is not conducive to long life. The fathers train their sons to it from the time they can run at all, and it

is not uncommon to see a little totterer following his father in short bursts, while yet staggering on his feet. Some provinces, such as Jaffna and Batticaloa, are almost wholly Tamil; but the Sinhalese greatly predominate in numbers, accounting for about half the total population of between four and five millions, while the Tamils form about a quarter of it.

Up-country, the sturdy Tamil women, with their glossy heads, gorgeous earrings, little nose-studs and rings, and gaily coloured saris, work on the tea and rubber plantations very industriously. Both Tamil and Sinhalese women go bareheaded, like their Burmese sisters.

Even in their village life the Sinhalese show something of that melancholy dignity which so becomes them as waiters. They go about their daily work amid their thatched houses beneath the shade of feathery fronds of the jaggery palm, and by the rich green of the plantains, with a sort of protesting dignity. The youths have taken to cropping their heads, European



HIGH CASTE TAMIL WOMEN OF JAFFNA

They belong to the society of Jaffna Peninsula which is situated to the extreme north of Ceylon and peopled by Tamils, the Dravidian race of Southern India. Jaffna goldsmiths are famed for beautiful jewellery of the most delicate design and workmanship, often studded with pearls and other precious gems. These necklaces of coins and beaten gold are illustrative of their art



WONDERFUL OFFICIAL DRESS OF KANDYAN CHIEFS

The Kandyan chiefs are naturally handsome men, and their bright brocaded silks and gorgeous velvets impart a right royal stateliness. From sixty to a hundred and fifty yards of silk or muslin are wound round the waist and caught up with a gold-embroidered belt over tight white trousers, ending in a neat frill. The jewel-bedight pincushion hats are surmounted by gold ornaments

Photo, Publishers' Photo Service

fashion, and are attractive to look upon, while the children are among the most delightful of any small beings in the East, with intensely shining black eyes and heads like mops. They are well cared for and kindly treated.

Then there are the Moormen, with an admixture of Arab blood which gives them pronounced profiles. They, as might be expected, are chiefly traders, small shopkeepers of boutiques, and keep very much to themselves in their own villages or their own quarters of the larger places. Many of them are gem merchants.

Besides these elements of the population there are the descendants of the Dutch and Portuguese, who mingled their blood with that of the native races in the days when they respectively dominated the island. The names of Pereira, Silva, Mendoza, and the like are frequently heard, and, as could be guessed, clerkly avocations are their choice. The Dutch burghers hold their own, too, in the trading line, sometimes in a larger way than the Moormen.

The forms of religion follow more or less the lines of race. The vast majority of the Sinhalese are Buddhists, and have that strong tincture of animism and fetish-worship which always seems to characterise the Buddhist religion among less educated peoples. The ancient ruins at Anuradhapura, Polonnaruwa, and other royal cities, which attract thousands of visitors to the island annually, are all of Buddhist origin.

The Tamils are mainly Hindus, and have their own temples, with the usual characteristics of Hinduism in India. The devil-dancers of Ceylon, men who dress themselves up as grotesque demons and go through contortions and stampings, to the accompaniment of tom-toms and screeching music, show a remnant of spirit-worship. Originally evolved to frighten away the bad spirit from a sick person, this form of "frightfulness" has been continued, because the performers discovered that it might be made profitable on the verandas of

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hotels and the decks of steamers. So nowadays they vie with the snake-charmers, who are nearly all Tamils, in providing local colour for the tourist.

The Mahomedan Moormen total rather over a quarter of a million. It is chiefly between them and the Buddhist elements that the disturbances which have rent the island from time to time occur, and when Christians and Hindus are also drawn in and looting begins, the British Government is hard set to hold the scales even. It is possibly not so much the instinctive horror the Mahomedans have of images, as seen in the representation of the Buddha, that starts these riots, as

jealousy of the other natives for the flourishing condition of the boutiques and their keepers. The Buddhists are, of course, in no sense image worshippers though they represent the benign figure of the Buddha whenever possible.

The Pera-hera, the most famous religious festival in Ceylon, held every year from the new to the full moon in July and August, is regarded by all Buddhists as their great holiday. Like so many Buddhist festivals, it is probably of Hindu origin. At this time the Sacred Tooth, the greatest treasure of the Buddhists in the island, is brought forth and carried in procession, and unless much discretion is exercised by



MEMBER OF THE SPORTING WORLD ENJOYING AN HOUR'S REPOSE

Sporting instincts are not confined to the British population of Ceylon. This Sinhalese has donned full hunting kit—of a distinctly European cut—and is here seen on the veranda of a rest-house after having spent long hours in the highland forests. That he is no “green” huntsman we may gather from the fine leopard skin lying at his feet—part of his “bag” on a former excursion

Photo, G. E. Milton



ON THE WAY TO THE PETTAH, OR NATIVE TRADERS' QUARTER, COLOMBO

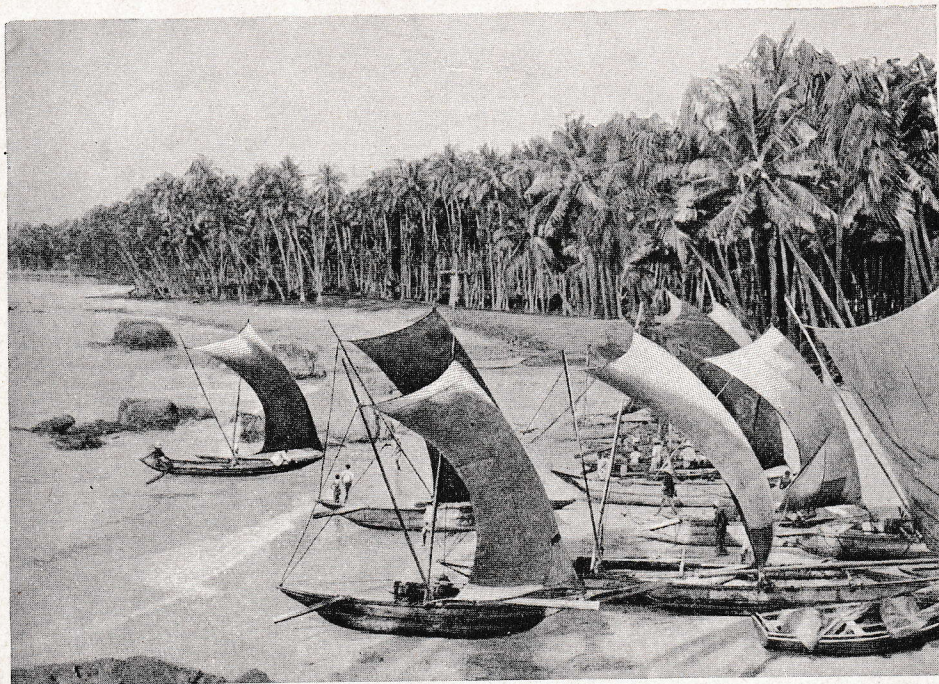
In rough wicker baskets the Tamil chicken-vendor hawks his livestock round the town. He goes leisurely about the work; the heat renders energetic movement uncomfortable, so hurry and bustle are unknown to him. The Tamil is of a much darker complexion than the Sinhalese, and the latter is easily distinguished by his long hair, which is always carefully dressed and surmounted by a tortoiseshell comb

Photo, Publishers' Photo Service

the authorities there may be fighting, leading up to looting. The least thing may start a riot. An unintentional affront, or the jostling of a Sinhalese by a Moorman, may loose the passions of the crowd, and among the thousands that assemble on these occasions great mischief may be done. The Buddhist festival of Wesak, the birthday of the Buddha, in May, is another dangerous period.

The sacred Bo-Tree, at the ruined city of Anuradhapura in the North Central Province, is the oldest historical

tree in the world. It is authentically known to be two thousand years since it was planted, and ever since it has been tended and cared for. Even when the city itself was left to be overgrown by jungle, a few monks remained to watch by the sacred tree, and they even watered it with milk when water was unobtainable during a long drought. This tree (*ficus religiosa*) is supposed to have been grown from a slip of the tree under which Buddha sat when he received inspiration. It belongs to a family very numerous in Ceylon, with



LIGHT BUT STURDY, THESE CRAFT WILL BRAVE THE ROUGHEST SEAS

The golden sands and waving feathery coco-palms add a special fascination to this peaceful scene. The long sails have been hoisted between the bamboos, and the fishing skiffs of hollow tree-trunks, manned by lithe brown Sinhalese, will literally fly before the breeze. With their sails at rest, the outrigger canoes resemble at a distance great sea-spiders skimming gracefully over the rippling water

Photo, Ewing Galloway

thickly spreading roots and a growth covering a wide area. To the ficus tribe belongs also the indiarubber (*ficus elastica*). An idea of the monstrous snaky roots of these trees may be gained by seeing the examples in the famous Botanical Gardens at Peradeniya, near Kandy, encircled by the Mahaweliganga river, where every kind of native shrub and plant is grown to perfection.

The Buddhists of Ceylon belong to the same order as those of Burma. They wear the yellow robe with the right arm bare. The idea of pilgrimage appeals very much to the Buddhist mind, and many small pilgrimages are going on continually. It is no unusual thing for whole families to go on a private pilgrimage at any season of the year, as they might go for a country holiday. They may visit the shrines of Polonnaruwa, walking sixty miles from the nearest railway station. It is impressive to come upon one of these family parties in the freshness of the

early morning, standing reverently in a long-drawn-out line before the mighty prostrate image of the Buddha there and chanting a strange litany, while the father, a venerable man, with flowing white beard, as head of the family, swings a brass lota filled with water, splashing it over the Buddha's face, as a priest might swing a censer.

Another great place of pilgrimage, to all sects alike, is the Footprint on Adam's Peak, claimed as the footprint of the Buddha by the Buddhists; as that of Adam by the Mahomedans; as that of one or other of their gods, Vishnu or Rama, by the Hindus; and as that of a saint by the Catholics. All alike agree that it is Sri Pada, the Holy Foot.

Adam's Peak is often veiled in clouds, and some Europeans who have passed Ceylon several times have never seen it; but when it can be seen, it stands out distinctly, a wonderfully even cone, towering high above the surrounding hills. The Peak is 7,370 feet high;

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part of the way up is accomplished by means of steps put up by the meritorious. The so-called footprint is six feet in length, and varies from two feet eight inches to a little over two feet. Whatever it may have been originally, it has been gradually deepened and defined, until it now does resemble the mark of a foot. The pilgrimages, which go on almost incessantly, are made the occasion of festal holidays; for the Sinhalese, like the Burmese, combine religion with pleasure, though as a race they are not so gay, and take the ills of life in a less optimistic spirit.

There are other kinds of pilgrimages also. The Catholics of Ceylon attend the Feast of St. Anne, at Talawila, in large numbers every year in the height of the summer, coming in from the

Colombo, Negombo, and Chilaw districts chiefly, to the number of thirty or forty thousand. In these districts Catholics are in a majority, and include among them some Tamils and Sinhalese. They travel in the early morning and in the evening, to avoid the heat, and carry with them their provisions in carts, which sometimes to the number of 4,000 may be seen camped by the road.

The native quarter of Colombo is called the Pettah, and here all the native races mingle together, with Chinese or Japanese traders, and a floating population of Malay coast people.

The fringe of the sandy coast along the island, south of Colombo to Mount Lavinia, is celebrated for its beauty.



COMMERCIAL CORNER OF THE KELANI RIVER, CEYLON

Moored alongside the river bank are many quaint produce boats laden with freight for the port of Colombo. The Kelani is a river of considerable commercial importance, and every favourable current brings numbers of thatched barges and rafts into Colombo; they skim lightly over the water propelled by the current, the only exertion required of the boatman being careful steering.

The return journey demands much exertion and perseverance

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GRACE IN THE FIELD

With her dreamy black eyes and well-formed figure, this Tamil girl could find no better setting for her dusky charms than the soft green foliage of the tea-field

The tall coco-palms, which thrive best when their roots are actually in the sea, bend out gracefully over the creamy foam, their feathery fronds swaying in the wind. Crowds of outrigger canoes and home-made dugouts gather a harvest by the sea. The younger boys and girls learn to swim before they can walk.

The land slopes down to the sea on all sides, the hilly country being gathered together in the centre, as one might gather up a table-centre in folds by the hand. It was for this reason that Kandy became the capital of the ancient kings.

Harassed by the Tamils, they drew gradually up out of the northern plains to seek refuge in these fastnesses, then covered with jungle, and here they finally established themselves with the Sacred Tooth, which, like the Stone of Scone, was an emblem of kingship. To reach Kandy from the coast means a steady climb by rail, the line rising with incredible ingenuity along mere shelves cut on the side of precipices, winding on itself like a snake, so that the engine-driver may almost exchange a word with the guard in passing at places. The patches of green or water-covered paddy-land are left behind, and replaced by wider views as the train gains height. The hills, once jungle-covered, are now most frequently clothed with a regular succession of tea-bushes. The houses of the planters are almost always on the tops of these hills, for the sake of health,



TRIO OF TAMIL TEA-PICKERS

With many another dark-skinned sister they have emigrated from India, attracted by the high wages earned by tea labourers. Compared with former conditions, their life in Ceylon is most congenial, and food, housing, and medical comforts are guaranteed



PICKING THE PRECIOUS "GOLDEN TIP" OF THE BEST QUALITY

In gay clothes, with pleasant features and glossy black hair, the Tamil women and girls turn the Ceylonese tea-plantations into most picturesque scenes. Picking tea-leaves is not easy, and care must be taken to select only the young and succulent leaves. The younger the leaf, the finer the quality of the tea; for a specially fine brand only the bud with two end leaves of each shoot are picked



HOW THE HARDY LITTLE TEA SHRUB IS PLANTED IN CEYLON

When the seedlings, grown from tea-seeds which are slightly larger than hazel nuts, are a few months old, they are planted each on a small plot of ground and quickly spring up into sturdy shrubs which accommodate themselves to the variations of temperature, and flourish equally well on mountain sides at a lofty elevation of some thousands of feet above the sea level, and in the sheltered valleys of the lowlands



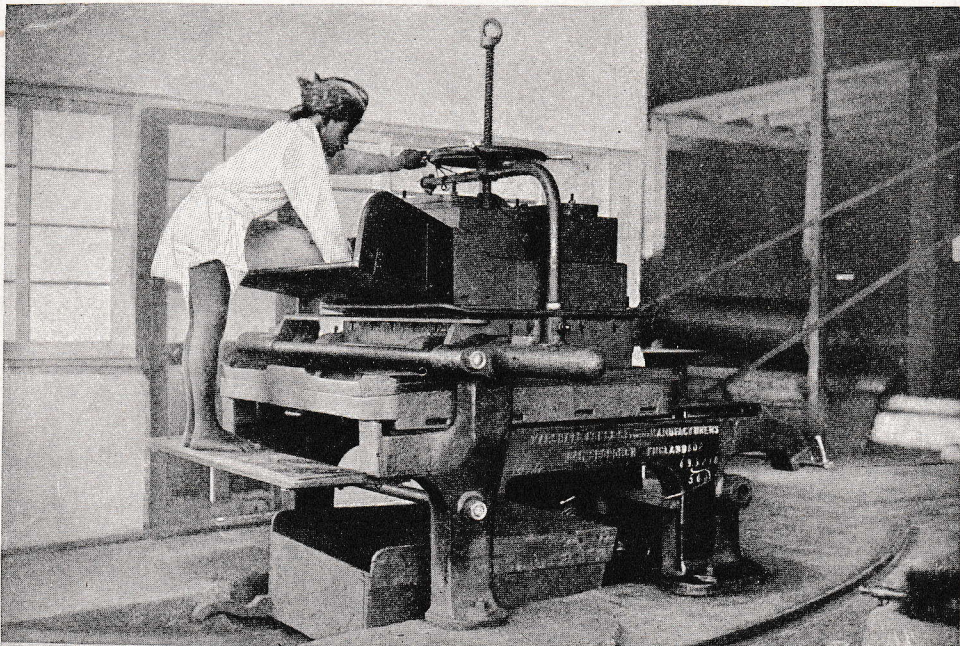
PLUCKING THE RAW MATERIAL ON THE HILLSIDES OF CEYLON

Although an enterprise of comparatively recent growth, the tea industry of Ceylon has become an important item in the world's commerce. Work begins punctually at break of day. In the grey dawn, the "muster" of the coolie gangs takes place and the motley throng, comprising Tamil men, women, and children, makes its way to the work appointed by the "gangany," or taskmaster



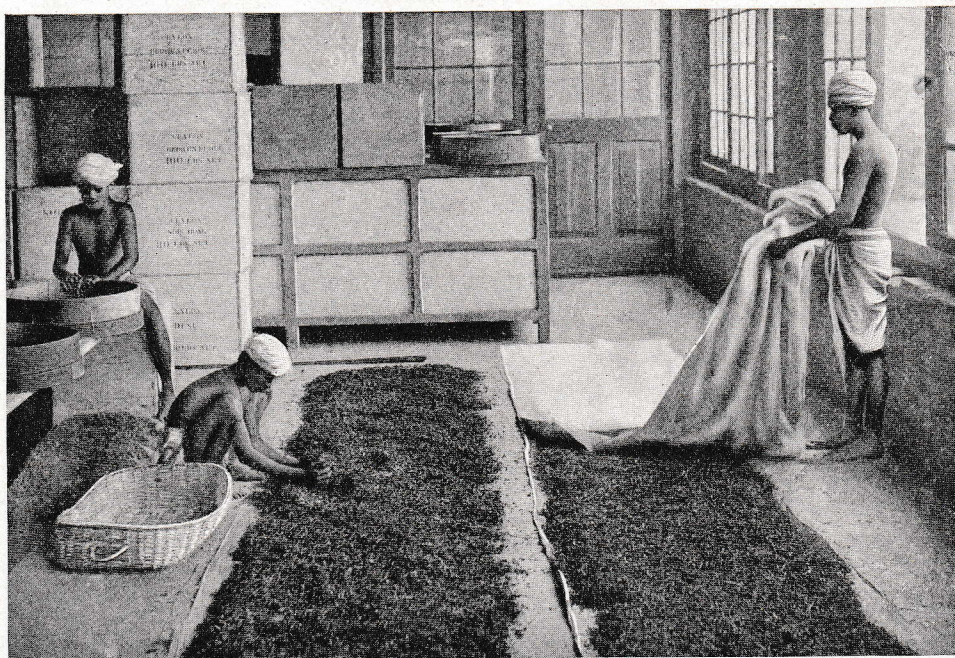
CEYLON'S METHOD OF WITHERING THE GREEN TEA-LEAF

Various processes have to be undergone before the raw material is converted into the manufactured article. In the factory the four chief processes are known as withering, rolling, fermenting, and firing. The green leaf is spread thinly upon numerous shelves specially made of wire or jute hessian, and will wither naturally in about twenty hours, a warm temperature and dry atmosphere being essential



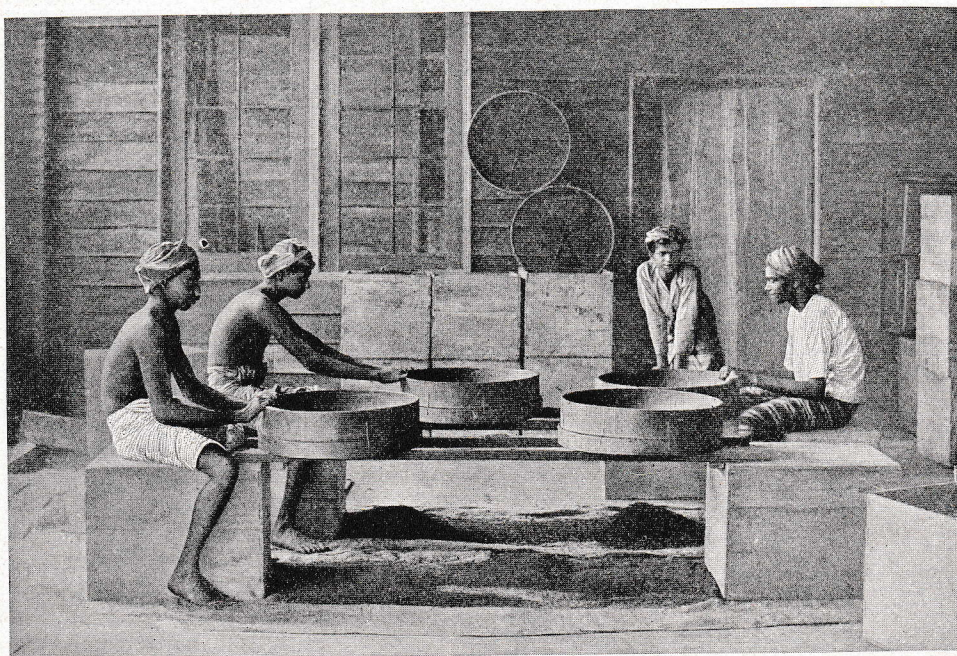
LIBERATING THE JUICES FROM THE WITHERED LEAF

When the leaf has withered sufficiently to allow the sap and other moisture to evaporate it is swept off the shelf and placed in the roller. This machine squeezes out the tannin and any remaining moisture, and gives the leaf a twisted appearance. When taken out of the roller, the lumps or balls of crushed leaves are put through a machine which breaks the lumps and separates the leaves



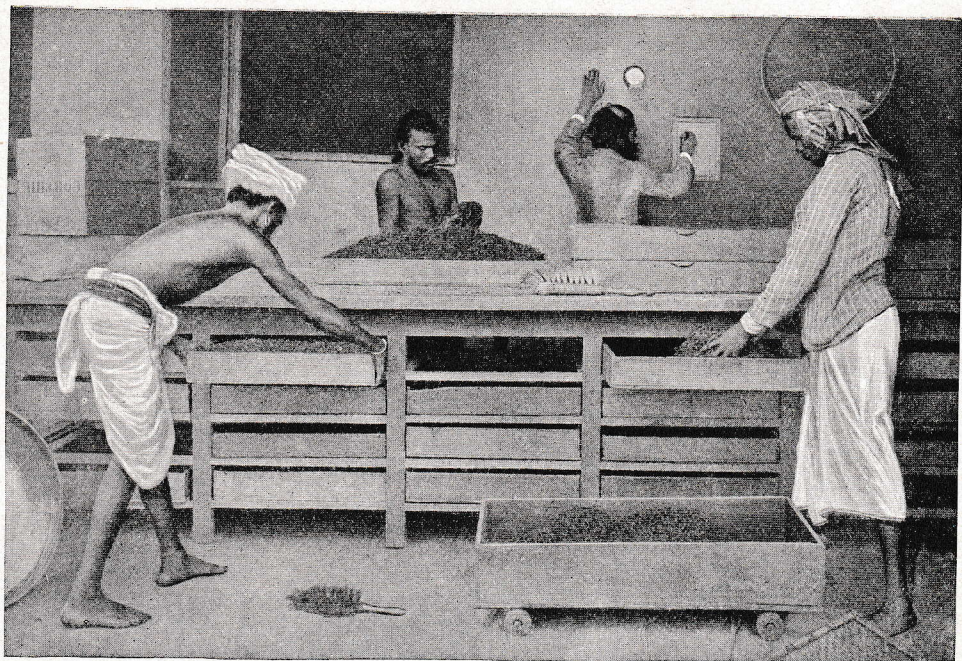
TAMIL COOLIES SUPERINTENDING THE FERMENTATION PROCESS

The leaf is next spread out in a cool house, covered with a wet cloth and allowed to ferment for several hours. In this way the "black" tea of commerce is produced. Should the commodity known as "green" tea be required, no fermentation takes place. "Green" and "black" tea may be gathered from the same tree; the difference depends entirely on the manner of treatment after picking



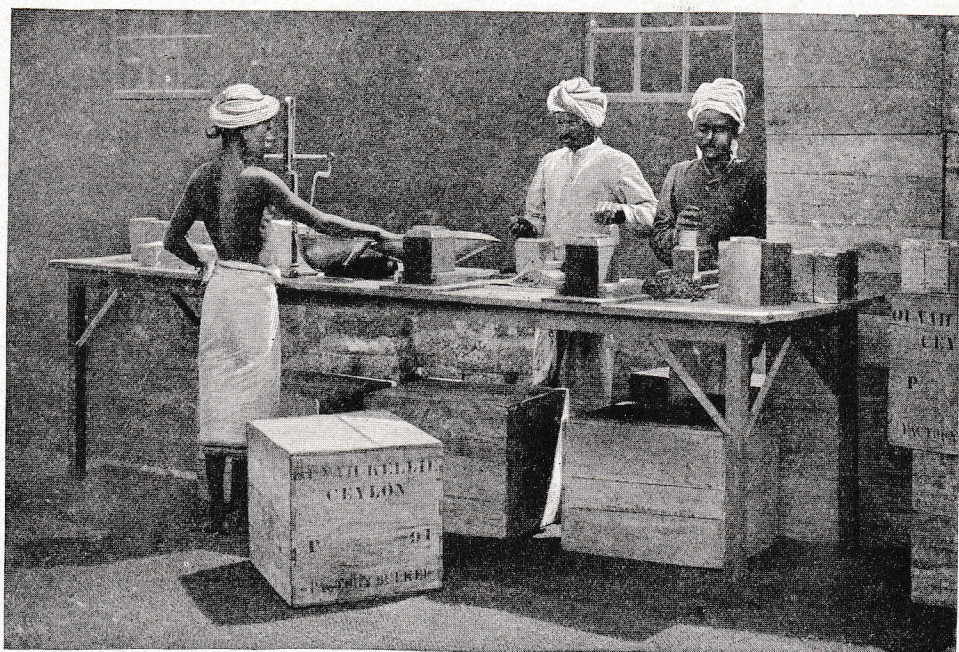
SIFTING THE TEA AFTER IT HAS BEEN BAKED BY ARTIFICIAL HEAT

Fermentation completed, the leaf, spread upon wire trays, is placed in an apparatus known as the desiccator, where it is dried by hot air. The tea emerges from the "firing" perfectly dry and brittle, and of a black colour, and when cool is sifted into the various grades ready for packing. The utmost care is observed to avoid superfluous handling of the leaf during the various processes



STORING THE DIFFERENT GRADES IN SEPARATE DRAWERS

Each day the various grades of tea are placed in receptacles where they are stored until a sufficient quantity of one grade has been collected, when it is mixed thoroughly together by means of scoops and shovels. This operation, known as "bulking," is necessary to ensure a uniformity of quality throughout a special grade which has been plucked and manufactured on different days



THE FINISHED ARTICLE READY FOR THE "CUP THAT CHEERS"

The packing-chests are lined with lead and so accurately filled that each chest contains the allotted weight to an ounce. A sheet of lead soldered down over the contents protects them from air and moisture. An important trade is also done in Ceylon packeted tea, the small leaden packet carrying with it a guarantee of genuineness—the special wrapper of the Ceylon grower or merchant

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and the paths zigzag up through the plantations in regular sequence.

On the small space of flat land at the summit is planted the bungalow, with a wealth of glorious flowering plants around it. The huge scarlet poinsettias, the gorgeous orange cannas, magnolias, oleanders, passion-flowers, the mass of blue plumbago, mingle with the broad-leaved plants of the country.



RELIC OF ABORIGINAL DEMON WORSHIP

One of the Kandyan devil-dancers whose diabolical performance is warranted to exorcise evil spirits from the sick. Grotesquely arrayed, they dance themselves into a state of frenzy, by which time the patient is usually either killed or cured

In the old days the planters devoted themselves to coffee almost exclusively. Then came the fearful disaster of the coffee blight, first noticed in 1869. Men were ruined by it wholesale; but after severe struggles the pest was got under. Many other forms of cultivation replaced it, and now tea and rubber flourish largely; cocoa is frequently found, and there are many side crops, such as plumbago, cardamoms,

cinnamon, chillies, and other products. Tobacco and cotton are grown in the north.

High above Kandy is Nuwara Eliya (over 6,000 feet), the hill-station of the Europeans. The scenery is really magnificent; hill and water, wide grassy plains and gigantic precipices, great undisturbed patches of jungle make it beautiful enough, and the fresh clearness of the air is tonic to the jaded. European plants which will grow nowhere else flourish here. But it is purely a "made" place, without local colour.

Better for the traveller looking for native life to take a car to Polonnaruwa, the second of the great ruined cities, still inaccessible by rail. It lies at the end of a road which finishes in the jungle. Here the animal life can be studied at its best.

The bird life alone is enough to absorb a naturalist. Birds of all colours—terra-cotta, emerald green, metallic blue—flash before the eyes. The kingfisher tribe are numerous and gorgeously apparelled; the long-tailed fly-catcher, both terra-cotta and white, locally known as "bird of paradise," is not uncommon; small green parrots, the only kind found here, fly about in flocks at feeding-time

with shrill screams. Little honeybirds delicately poise and hover about the plants, showing flashes of green shading into purple on their backs.

The wild animals have been driven farther into the jungle by the approach of men; but there are still herds of the wild elephants for which Ceylon has long been famous. The wild buffalo, or saing, may be seen in the water-meadows. There are several species

CEYLON GLIMPSES
of Priest Pilgrim & Pagan



Among the priests of Kandy's Temple pass pilgrims with multifarious gifts, none caring to appear empty-handed at the altar of Buddha

Photo, Platé, Ltd.



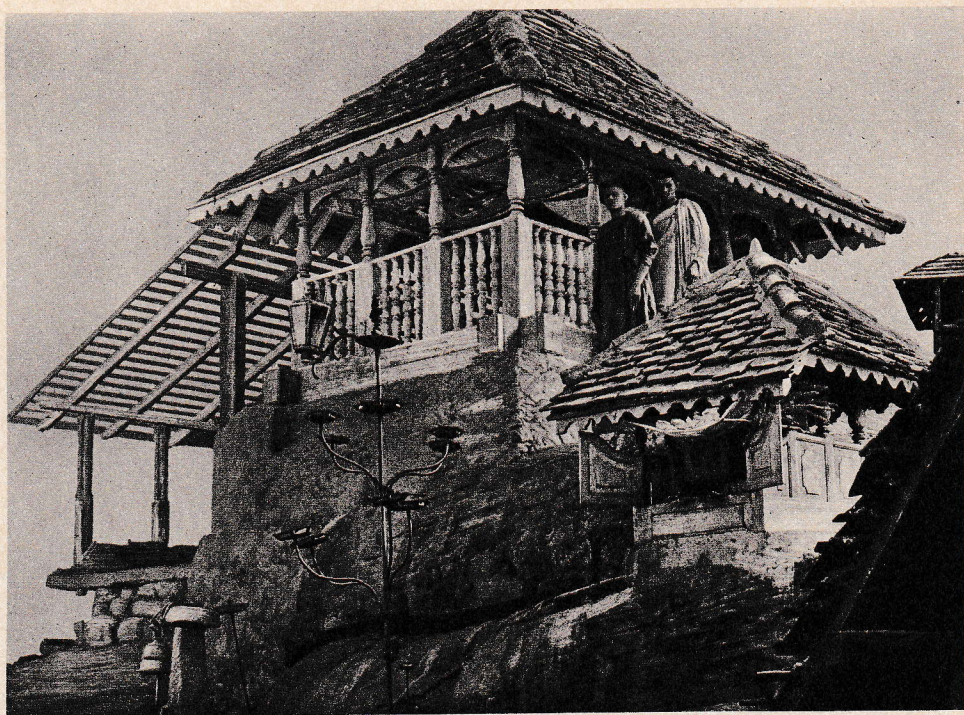
To her ancestors, the Singhs, who brought Aryan civilization into Ceylon, does this comely Sinhalese woman owe her refined features

Photo, Skeen & Co.

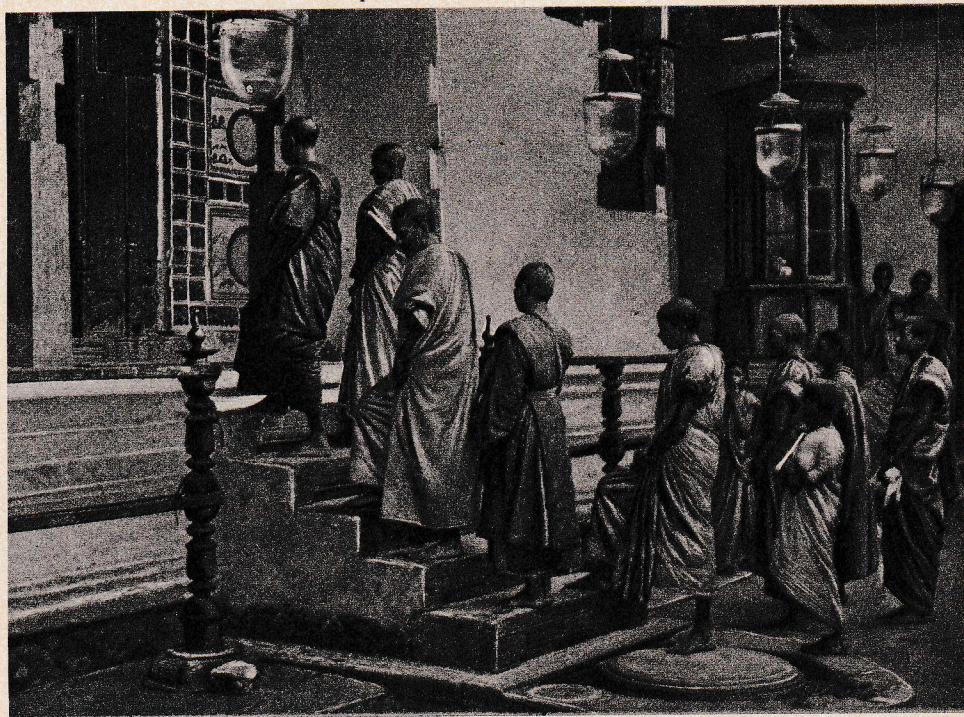


Gaudy cloths go well with bronze skins, but the pride of these girls of Ceylon is centred in their nose-ornaments and toe-rings

Photo, Publishers' Photo Service



This wooden pavilion on Adam's Peak, open to the four winds, shelters the Sacred Footprint revered by millions of the human race



A human stream of priests and pilgrims flows without ceasing into the innermost sanctuary of the Temple of the Sacred Tooth at Kandy



Architecturally insignificant, the most noticeable features of the Temple at Kandy are grotesque carvings and mythological frescoes



Swaying gently to and fro, the hooded cobras display genuine serpentine delight at the shrilly-piped airs of their Tamil charmers



Skilled in lapidary work, the crafty Moormen endeavour to keep the trade of cutting and polishing Ceylonese gems in their own hands

Photos, Platé, Ltd.

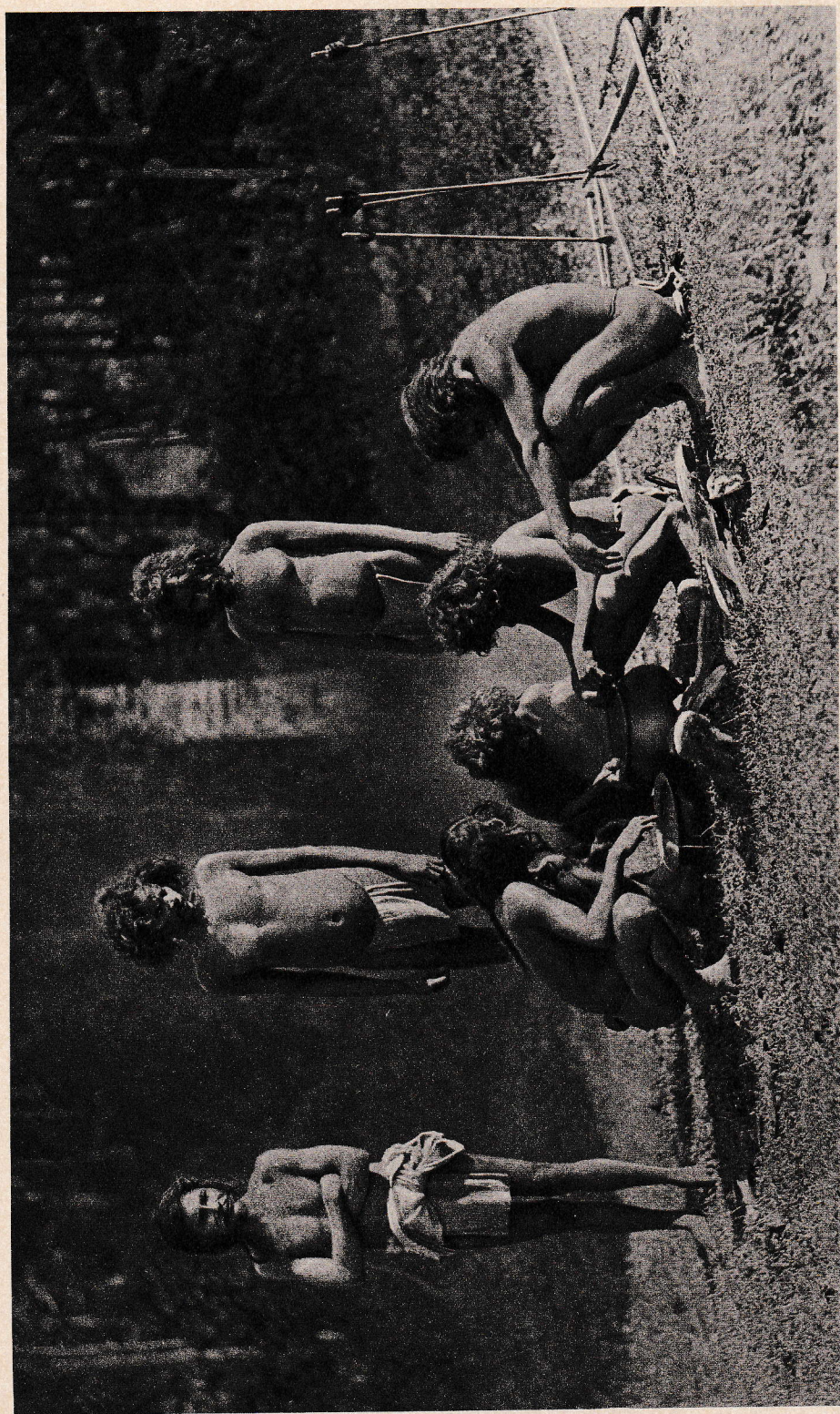


*Mighty hunters, the Rock Veddas' skill as archers is far-famed ;
not for nothing are they descendants of the Yakkas of antiquity*



*Only a handful remains of the wild, shy Veddas, remnants of the
race conquered by the Sinhalese more than two thousand years ago*

Photos, Platé, Ltd.



In contrast with the more civilized Veddas of village and coasts, these gentle, timid savages of the Eastern Ceylon jungles shun the human presence and are ever waging noiseless warfare with wild beasts

Photo, Platé, Ltd.

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of deer; leopards skulk after their prey; bear and wild boar may be found by those who know where to look for them. Among smaller beasts, jackals and flying foxes are abundant, porcupines and tortoises fairly common. Monkeys live in the island in thousands, the two kinds being wanderoos and rilawas. Crocodiles swarm in the tanks. Most of these are small, but here and there, in some black, secluded pool, may be found one giant beast, revered by the whole neighbourhood, and propitiated by the scanty population around, under the idea of his being an evil spirit. That weird creature, the chameleon, can be picked out on a tree quite near to dwelling-houses, and there are many lizards. Snakes are fairly common, and the larger kinds, python and cobra, are met with in the deep jungles.

The glittering fireflies are a never-failing source of interest to visitors from colder climates, charming no less by their brilliance than their vagaries and incomprehensible methods of illumination. Sometimes whole avenues of trees will be picked out with the fairy lights, and another night, with a temperature apparently the same, there will not be one visible.

Ceylon is above all countries the land of jewels. It is said that of the better-known kinds only the diamond, turquoise, and emerald are not found here. The pearl fisheries are celebrated the world over. They are carried on in the Gulf of Manaar, the divers being chiefly Tamils, who are bred to the business and keep it in the family as much as possible, as do the rickshaw men their trade. A few Moormen have taken it up

also. It is, of course, a specialty which can only be undertaken by trained and picked men. The whole shore is rendered uninhabitable whilst the putrefaction of the oysters is in progress.

Sapphires, star sapphires, rubies, topaz, amethyst, moonstones (peculiar to this country), aquamarines, and many another less known gem are found here. The principal gem-pits are at Ratna-



FINE TYPE OF THE CEYLON MOORMEN

The Moormen, the most energetic traders of Ceylon, claim to be descended from Arabian merchants who settled on the island two thousand years ago, and so represent that great branch of the human race, the Semitic

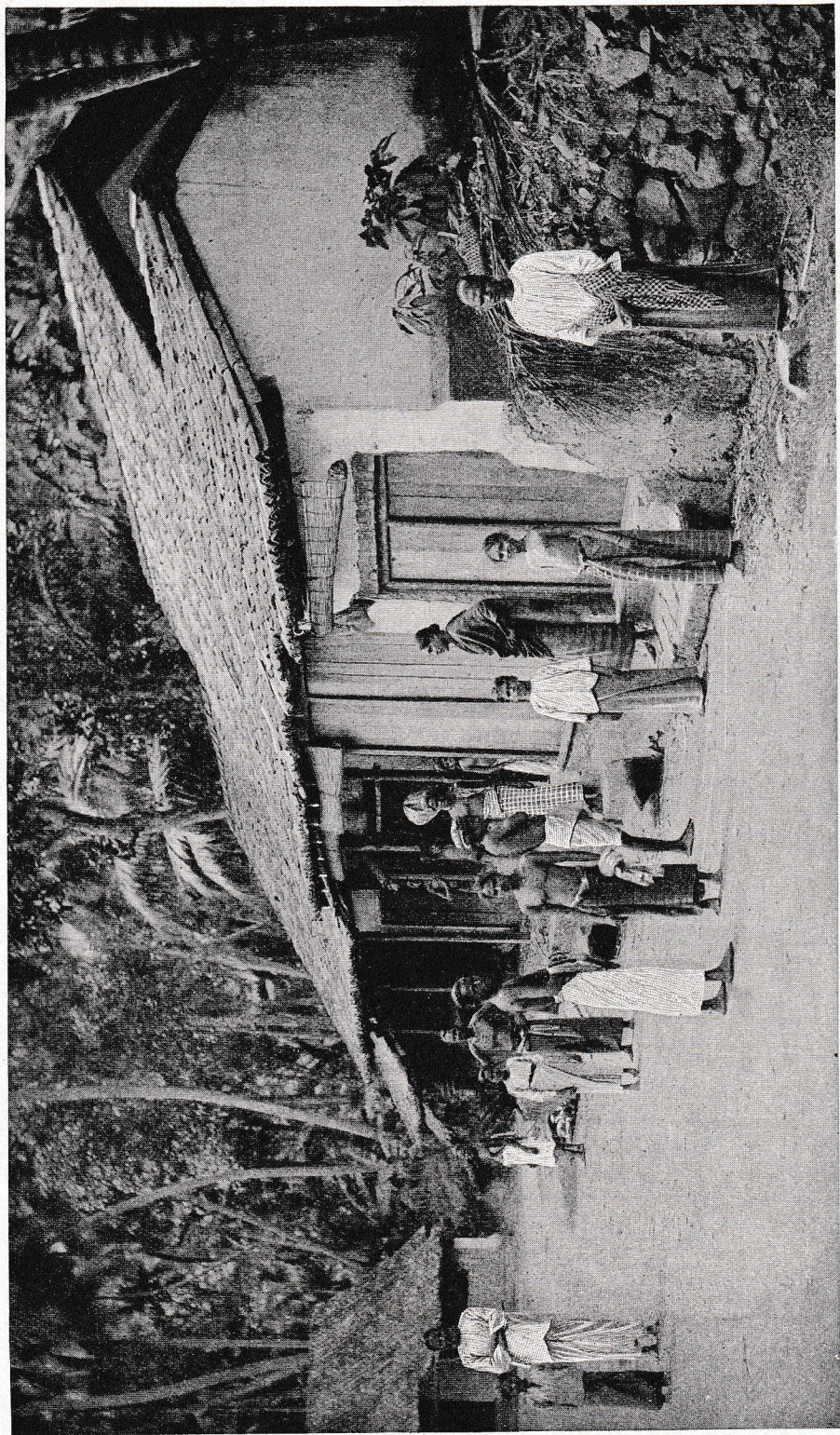
Photo, Platié, Ltd.

pura. It is one of the joys of the tourist to visit the shops of the gem merchants and see piled in glittering heaps wealth in its most attractive form. And the confidence these jewellers repose in the faith of a European, even in these suspicious days, is amazing. Tourists straight off from the ship may sit and handle the precious stones at their pleasure. The shopkeeper is a



A TOUCH OF NATIVE LIFE ON A COUNTRY ROAD IN THE LOWLANDS OF CEYLON

In Ceylon the landscape is never wearisome; there is an abundance of interesting objects at every turn. The very highways are bordered with an unparalleled exuberance of leaf and blossom; among their massed luxuriance of fern and palm, blaze orchids, lilies, and other fragrant flowers. A veritable paradise! Nor is it surprising that Adam should have been credited with choosing this island as a resting-place after the gates of the first Paradise had been closed against him.



VILLAGE SCENE IN THE "UTMOST INDIAN ISLE," AS CEYLON WAS STYLED BY THE GEOGRAPHERS OF OLD

It is impossible to exaggerate the beauty of Ceylon. Even the humblest village scene has a special charm; and the jungle with its riotous splendour of tropical trees and flowers is never far away—that jungle which Sir Edwin Arnold so vividly describes as "a huge tangled tyranny of the floral world, a hotbed of boundless propagation. Every corner where water lodges or sunrays fall is seen choked with struggling stems, furious to live and blossom and bear seed."

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THE OLD ORDER GIVES PLAGE TO THE NEW

Styles seldom vary in Ceylon. A strip of cotton cloth is always fashionable. Staunch conservatism, however, cannot be expected of the rising generation who in babyhood are decked out in the frills and furbelows of Western fashions

Photo, Publishers' Photo Service

strong believer in fate and luck. "You want opal?" he asks. "No; I not give him. Opal not a good stone—bring you bad luck! What? You born October? Oh, all right; I find you best opal in my shop!" Such phrases are still heard among them.

The sapphires are perhaps the most bewildering of all the stones to an amateur. We are accustomed to think of a sapphire as being dark blue; but here they are all colours, even a sort of indigo or mouse grey; but the most extraordinary is the star sapphire, which has in it rays of light so ingrained that whichever way it is turned you see a perfectly formed radiating star of light shining out of the stone. The

rubies cannot compare with those of Burma, but Ceylon has two distinctive stones of her own, the catseye and the moonstone. The soft shining light of the moonstone has a radiance quite peculiar, and as it is not very expensive it holds a firm place in popular esteem. But there are moonstones and moonstones, and those who intend to buy had better first examine their prospective purchases through a powerful lens to see their clearness and quality. The island possesses another source of mineral wealth in the plumbago which is dug up in some parts.

The people of Ceylon associate flowers intimately with their worship, and in few countries is there a greater wealth of flowering plants and shrubs. Outside the temples of the Buddha, or at the base of the sacred Bo-Tree, little saucers of the Temple Flower, arranged neatly for sale to worshippers, can be

seen at any time. The rose-red lotus is sold in pyramidal bunches of carefully selected blooms, placed so as to give the impression of one gigantic flower. Champac, allamanda, hibiscus, and many another glowing blossom, help to make up the gorgeous piles. Among the ruins discovered at Polonnarua is a flower-altar, built in the old days for the reception of offerings of this kind, to be raised toward the blue of the skies, held up by fantastically carven pillars.

The most noticeable flowering shrub to the casual observer, because most easily seen, is perhaps the gloriosa superba, like a large scarlet honeysuckle, which rears its royal head on the

CEYLON: THE GARDEN OF BUDDHA

roadsides or in forest glades. The trumpet shaped blooms of the datura are white, seen in their morning freshness, but turn rosy pink with the approach of evening before they fade. The cassia bushes, carrying flowers resembling laburnum, are very common. In some of the specimens the bunches of flowers stand pyramidically upward instead of drooping, in others they are terra-cotta instead of sulphur yellow. The brilliant red of the flame trees in bloom is seen to perfection at Kandy. Orchids grow in the deeper jungle, while masses of yellow daisies and the ubiquitous lantana decorate the roadsides.

The roads are mostly good on the surface, though narrow.



BLITHE MAIDENHOOD IN CEYLON

The comboy, or long skirt, is worn by men and women alike. Sinhalese women delight in jewellery, and it is no uncommon sight to see bangles on both arms and ankles, and rings on their fingers and toes

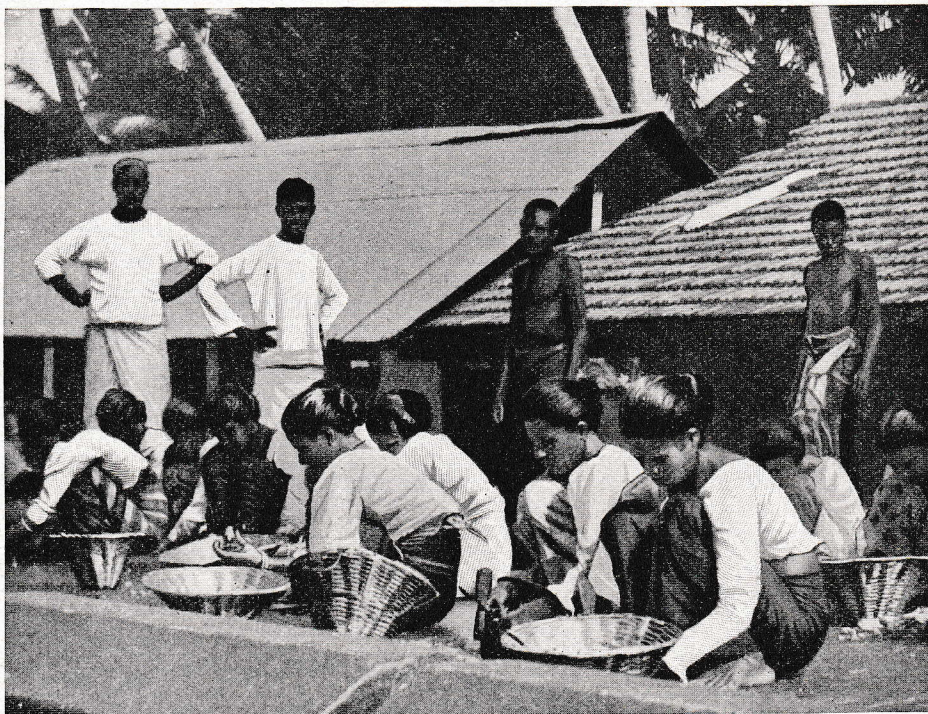


HIGHLAND BEAUTY UNADORNED

Sinhalese women of the highlands generally wear a single coloured cloth. With their brilliant eyes, white teeth, long glossy black hair, usually coiled firmly behind their heads, and gentle manners, they are a most attractive people

Photos, Platé, Ltd.

In the flat country there is nothing very striking in the scenery, which is in keeping with the simplicity of the people. They may be seen working in their paddy fields, with ungainly buffaloes as assistants, surrounded by the little white cranes, or paddy birds. The Sinhalese can work hard enough when it is a question of their own produce, but they dislike coolie work, and only do it spasmodically or under necessity. In the midst of some of their plots are little thatched shelters raised on rickety bamboo



BEATING AND CRUSHING PLUMBAGO INTO POWDER AT COLOMBO

The two established mineral industries of Ceylon are the digging for plumbago, or graphite, and for precious stones. The production of plumbago, the only mineral of commercial importance in Ceylon, is steadily increasing, and the annual yield of the mines in working amounts to many thousands of tons. The industry, in its various departments—mining, carting, preparing, packing, and shipping—provides employment for about 100,000 Sinhalese men and women

Photo, Underwood & Underwood



AN EARLY PROCESS IN THE MAKING OF LEAD PENCILS

The crushed graphite is sifted through various sieves, and the powder finally blended with other substances according to the hardness of the pencil required. Ceylon graphite is considered the best for making crucibles, and is also used for the manufacture of grate polish, paints, dry lubricants, and for foundry facings. This mineral is distributed from Ceylon over a remarkably wide range of the earth

Photo, Ewing Galloway



LACE-MAKING ON THE ISLE OF PALMS

In Ceylon, aptly described as a "Treasure Island, yielding many rare and beautiful things to enrich the world," it is not surprising to find that the inborn skill of the lowly village folk turns with success to various home industries. But lace-making is not the only example of fine handiwork, for Ceylon possesses many an old-world wonder of "fairy-like lace-work sculptured in marble"

Photo, Ewing Galloway



SINHALESE MILL FOR EXTRACTING OIL FROM COCONUTS

There is no place in the world in which the coconut palm flourishes as it does in Ceylon, where it is estimated that twenty millions of these trees are to be found. The coconut kernels are broken into pieces and dried, when they are known as copra, from which the oil is extracted by pressure or boiling. 500 lb. of copra should supply about twenty-five gallons of oil

Photo, Publishers' Photo Service



SINHALESE CARAVAN IN A KANDYAN VILLAGE

Little bullock gigs, or hackeries, drawn by active brahmin bulls, are for hire in most Sinhaese towns, large or small. This is a "long-distance" conveyance, and may even contain a mattress and a pillow or two to make the journey more comfortable for the traveller. The average speed of two miles an hour may be exceeded if the roads are in their prime and the stolid bullocks not too sleepy

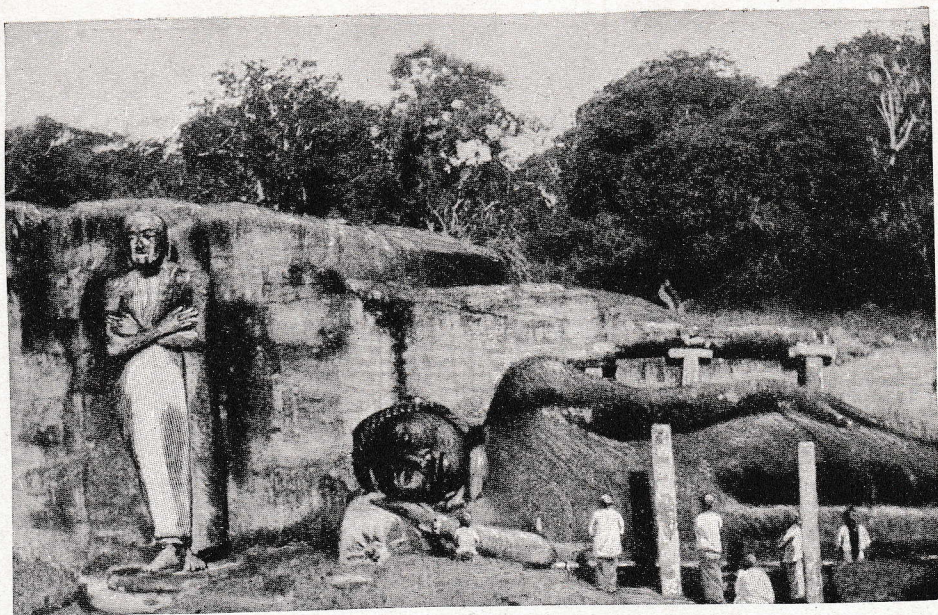
Photo, Ewing Galloway



SLOW BUT SURE METHOD OF TRAVELLING IN CEYLON

Indian humped bulls are seen in large numbers all over the island; they do the work of transport for many districts and draw down thousands of chests of Ceylon tea to the ports. A Sinhaese hackery owner can earn many an honest rupee with his quaint light conveyance and clumsy-plodding bullock—the pride of his heart—by driving new-comers round the town to see the native sights

Photo, G. E. Mitton



SACRED STONE EFFIGIES OF A DECAYED FOREST SANCTUARY

This gigantic recumbent figure of Buddha, hewn from solid rock, is to be found at Polonnaruwa, the mighty medieval city which became the capital of Ceylon after the downfall of Anuradhapura. Standing at his head, with crossed arms, is Ananda, Buddha's favourite disciple. Pilgrims from all parts of the island come and go unceasingly along the rough track leading to this desolate rock temple



WHERE BUDDHA SLEEPS THE DREAMLESS SLEEP OF NIRVANA

The city of Polonnaruwa lies buried beneath the soil, covered with myriad tangled creepers of the jungle. A few stately ruins remain to suggest vanished glories, otherwise desolation and decay reign supreme. And Buddha sleeps, enveloped in the mystery of the silent solemn forest, and undisturbed by the fitful chanting of pilgrims who have come many a weary mile for the good of their souls

Photos, G. E. Milton



BUDDHA HAS NO SCARCITY OF FAITHFUL FOLLOWERS IN CEYLON

In lowly attitudes of worship these pious pilgrims prostrate themselves before a shrine. During the regular pilgrim season thousands make their way to the venerated, far-renowned island shrines. Aged men and women with infinite pain and toil accomplish long journeys of several hundreds of miles; and so earnest are they that the hardships encountered en route pass them unnoticed

Photo, Publishers' Photo Service

CEYLON: THE GARDEN OF BUDDHA

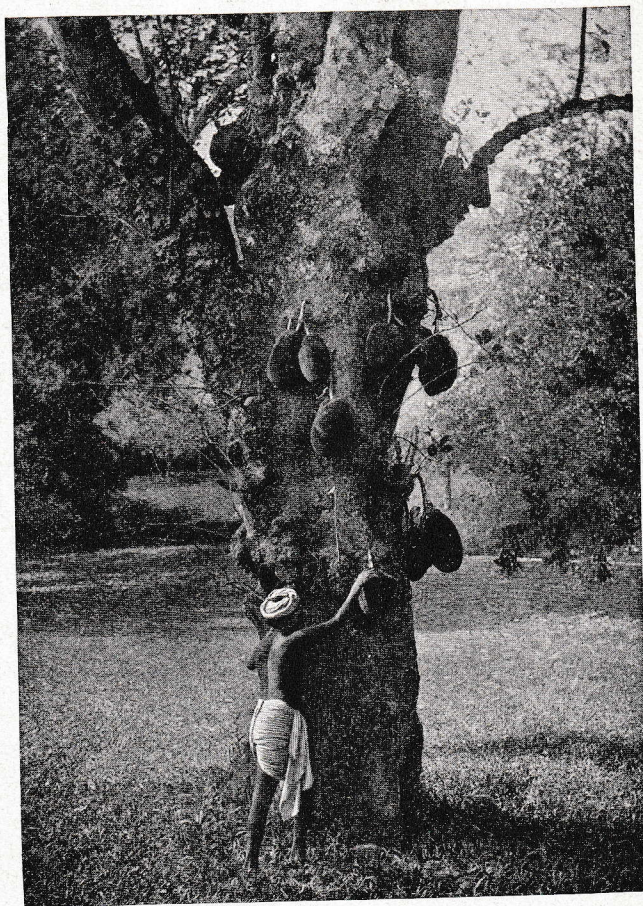
posts, into which the owners can creep to scare away the wild animals from their crops. The tilt carts, with their palm-leaf thatch covering, are always a feature in the landscape.

In the villages the bazaar shops show an assortment of fruit and vegetables with a large choice. Plantains, melons, jack-fruit, papaws, giant pumpkins, and onions abound. Handmade baskets and simple country-fashioned gear are to be bought in most places. In some of the larger places, such as Matale, the hum of innumerable sewing-machines can be heard all down the main street.

The people are as fond of bathing as the Burmese, and, like them, let down their long hair to be washed. The irrigation canals and special bathing-pools provided by a thoughtful Government are freely used. In the showery weather men and women alike may be seen walking about with the huge leaf of a talipot palm as an umbrella.

This folds up under the arm conveniently, and when held by the stalk makes a very effective shelter. Four men putting their palm-leaves together can set up a tent immediately. From the talipot are made the olas, or palm-leaf books used by the monks. The talipot flowers only once in its lifetime, and when it does is a most noticeable feature in the landscape, throwing up a creamy froth of millions of minute blossoms, sometimes reaching twenty feet, or more. When the blossoms turn to small nuts the tree sickens and dies.

In the province of Batticaloa, north of the vast parklike country, is the

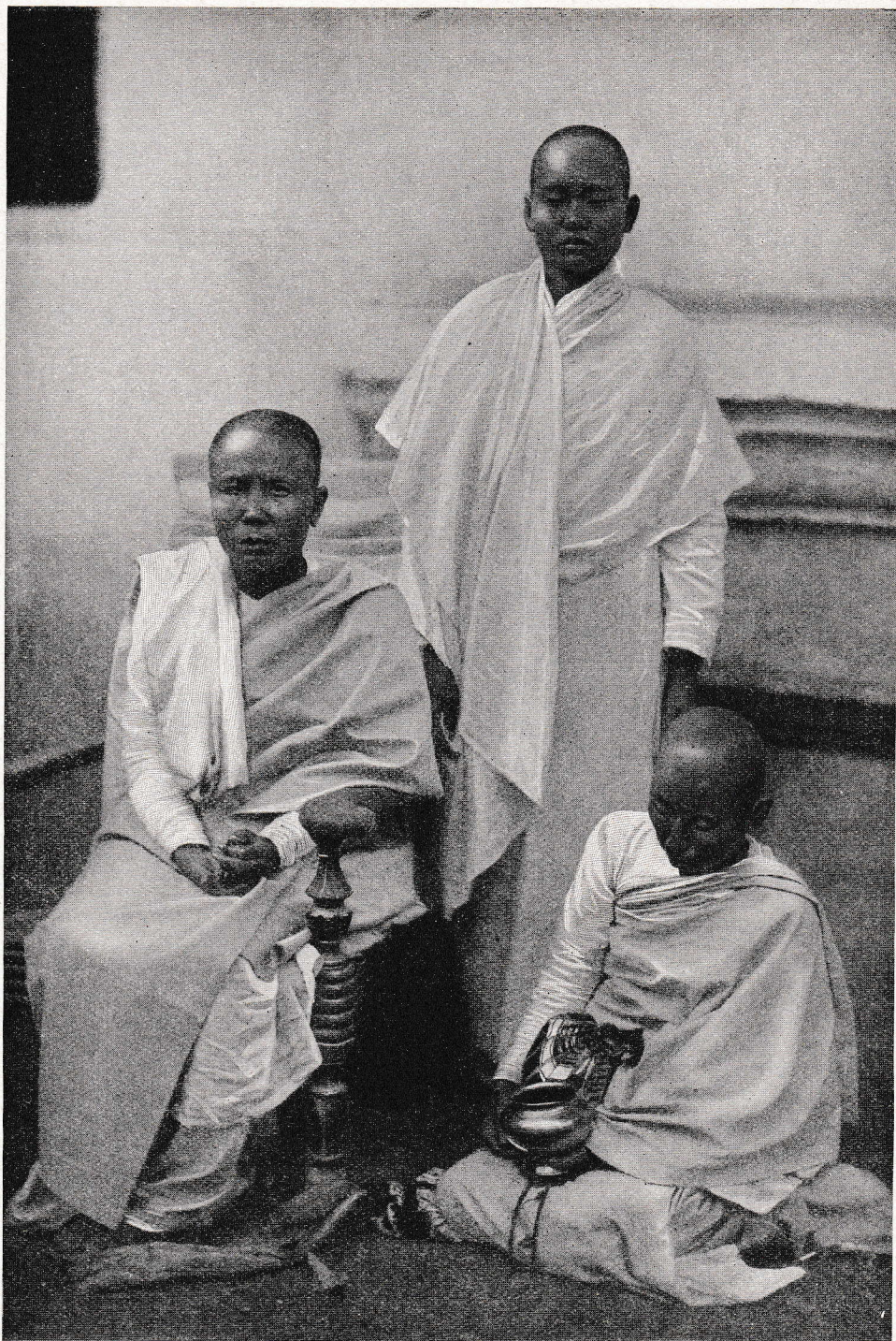


FIRST COUSIN OF THE BREAD FRUIT TREE

The jack tree produces the largest of all edible fruits in a very peculiar manner. It throws huge pods from the trunk and branches, and suspends them by a short thick stalk. The whole fruit is eaten by the natives; the soft yellow substance enclosed in the rough green skin is eaten raw, and the kernels embedded in it are roasted. The wood is highly valued for making furniture

haunt of the primitive people of the island, the Veddas, who still live in a simple state. Some live in villages, and though shy and wild, are tolerably civilized; others—the Rock Veddas—still haunt the deeper jungles and live as cave-dwellers. In all cases they are shy rather than savage. They are celebrated for their skill with the bow, and keep themselves isolated from all possible contact with the other races.

A large number of the population live by fishing, but it is the Sinhalese who are mainly deep-sea fishers, while the Tamils keep to the shore.



WOMEN WORSHIPPERS AT TEMPLE OF THE SACRED TOOTH OF BUDDHA

These Buddhist nuns have passed many hours in prayer before the seven golden and jewelled shrines at Kandy, which protect the palladium of Ceylon, object of deepest veneration to many millions of people, the Tooth of Gautama Buddha. This revered relic, which arrived in Ceylon in the fourth century, is upheld by a twist of golden wire from the heart of a large golden lotus blossom

Ceylon

II. Its Buddhist Kings and European Conquerors

By A. D. Innes, M.A.

Author of "Short History of the British in India"

THE island of Ceylon, separated, but not cut off, from the Indian mainland by Palk Straits, has never formed an integral part of any of the Indian Empires; and while it forms a portion of the British Empire, it is in the character of a Crown Colony, having no connexion with the Government of India, though its annexation was the outcome of an expedition from Madras. This relation to India, at once of association and separation, marks the history of the island from the earliest times.

The aborigines were undoubtedly akin to the Tamil stock of Dravidians in the southern extremity of the Indian peninsula, whether they reached the island in some prehistoric period before its severance from the continent, or by navigating Palk Strait with its chain of islets. But, like India itself, Ceylon has undergone an early Aryan conquest and domination, Moslem penetration, and finally European subjugation. The Aryan conquest is represented by the Sinhalese, the most advanced of the population; the people of the highlands would seem to be of the aboriginal stock; the north is mainly Dravidian, reinforced from Southern India, while the leaven of Mahomedans, the Moormen, are generally credited with Arab origin.

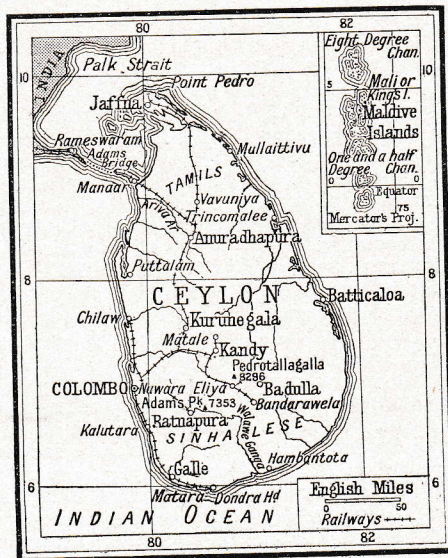
The ancient people of the island figure in no complimentary fashion in the Hindu epic Ramayana; but the Rama myth is not history, though it has historical elements. As a matter of fact, it seems clear that Aryan occupation took place before Brahmanism dominated the conquering race, and various circumstances point to a maritime immigration from Gujerat as its source, rather than the Brahman penetration of the Deccan from Hindustan, since the caste system was apparently only very partially developed among the Sinhalese,

and the Brahman is almost unknown. The more or less mythical founder of the Aryan dynasty, which by the third century B.C. had been ruling Ceylon for some hundreds of years, was Wijaya, whose grandsire had been a lion. Hence the Royal House bore the patronymic of Sehala (Lion), of which the names Sinhalese (or Singhalese) and Ceylon are corruptions. There were dealings with the Pandu dynasty of Madura in the south of India, and successive great monarchs were Panduwardewa and Pendukabhaya, organiser and legislator, whose names represent stages of political and social development rather than definite individuals, until at last an actual historical ruler emerges in the third century B.C., Dewanampiya Tissa, the contemporary of the great Maurya emperor, Asoka.

Asoka was the great champion, the imperial prophet of Buddhism. Under his immediate predecessors, the Maghada dynasty on the Ganges had extended its sway over two-thirds of India, and Asoka won recognition of his own sovereignty from most of what was left. But though he began his career as a conqueror, his devotion to Buddhist doctrines taught him to detest war and bloodshed. He did not subjugate Ceylon, yet the Sinhalese monarch voluntarily submitted to his moral supremacy, acknowledged his over-

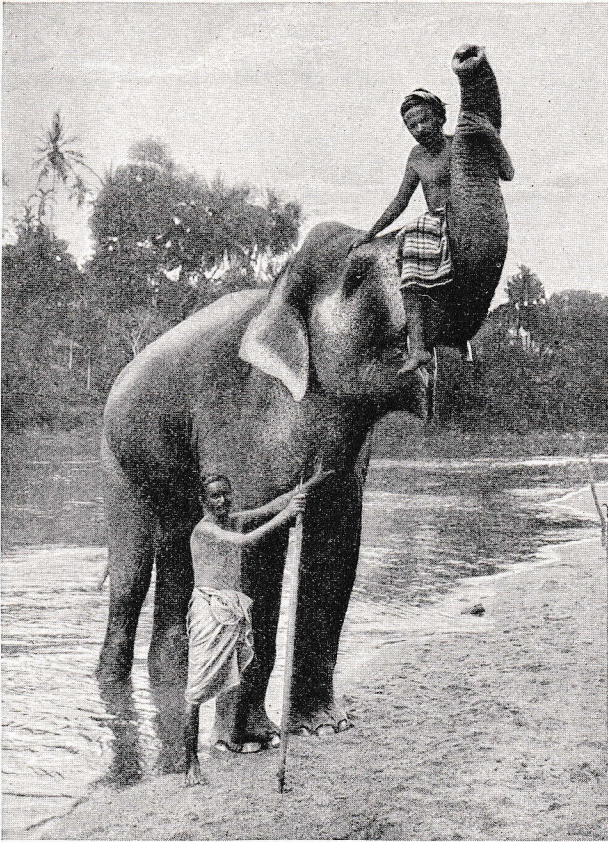
lordship, and received the Buddhist doctrine and the Buddhist mission which Asoka dispatched to Ceylon under his son or, more probably his younger brother Mahinda.

Buddhism, then, became the religion of the Sinhalese, in its pure form, in the third quarter of the third century B.C. Monasteries and nunneries were established under vows of poverty, much as Christian monasticism established itself centuries afterwards in medieval Europe, to pass through similar stages of



CEYLON AND ITS PEOPLES

CEYLON & ITS STORY



FINE SPECIMEN OF THE TEMPLE ELEPHANTS

Attached to the Dalada Maligawa, or Temple of the Tooth, are some forty fine elephants which, richly caparisoned with gorgeous trappings, play an important rôle in the Pera-hera, the great night festival of Buddha held annually at Kandy

Photo, Publishers' Photo Service

alternating corruption and reformation to final decay.

During the thousand years after the reign of Tissa, there were endlessly recurring wars with the Tamil states or kingdoms of the Carnatic, of Madura, or of Tanjore on the neighbouring continent, wars which usually meant that the northern half of the island was overrun and occupied for longer or shorter periods by the Tamils, till some Sinhalese leader arose who smote the invader, recovered the Sinhalese supremacy, and reinstated himself in the ancient capital at Anuradhapura. The final deliverance was effected by Wijaya Bahu, whose victorious reign covers the last half of the eleventh century A.D. He brought all Ceylon under his sway, but disruption followed his death, and more than half a century passed before Ceylon was again united under the mightiest of her rulers, Parakama Bahu. Under him, and under another Parakama in the thirteenth century, Ceylon reached

its highest pitch of prosperity. With the opening of the fourteenth century, the Sinhalese chronicles become hopelessly meagre. The once great dominion broke up into petty principalities, and the curtain rises again, though only partially, with the coming of the Portuguese early in the sixteenth century.

For the first time, Vasco da Gama had traversed the Indian Ocean, and European ships rounding the Cape of Good Hope had found their way to the Indian peninsula in 1498. Under the name of Taprobane, the island had been known to ancient geographers, and envoys from it had visited the courts of early Roman emperors, but for centuries the East had been practically obliterated from the ken of the Western world by the Moslem barrier. The discovery of the ocean route now turned the flank of Islam. In the twenty years following the voyage of Da Gama, the Portuguese were winning the mastery of the Indian Ocean, where hitherto the Arabs had been supreme. In 1505 their ships had touched at Ceylon, and ten years later the nominal king of Ceylon granted the new maritime power permission to establish a trading station at

Colombo. The foreign trade of Ceylon—mainly the export of cinnamon, the valuable product of which it enjoyed a practical monopoly—had hitherto been in the hands of the Moors, the seafaring Arabs with whom the Sinhalese had no quarrel; but it was a primary object with the Portuguese to abolish their competition. Once the Portuguese had obtained a foothold on the island, they made it their business to secure mastery of the ports and coasts.

The Sinhalese rulers were forced by degrees to retire into the interior. Christianity was rapidly spread among the natives by the greatest of missionaries, François Xavier himself, though the appeal of Christian doctrine was largely discounted by the very un-Christian practices and fanatical intolerance of the Portuguese. The native religion, which had conceded perfect freedom of worship and practice to the Hindu, the Mahomedan, and finally to the Christian, found its shrines

CEYLON & ITS STORY

subjected to desecration and ruin, and its most sacred relics devoted to utter destruction—among them the reputed tooth of Buddha. Nevertheless, about the middle of the sixteenth century the king, Dharma Pauli Raja, himself became a convert, and later went so far as to name as his heir the Most Catholic King, Philip II. of Spain, who in 1580 annexed the crown of Portugal.

The Dutch appeared on the scene in 1602, yet it was not till 1658 that the Portuguese were finally and completely ejected from the island.

The Dutch were traders, with no lust for territorial conquests; and, like the English, but unlike the Portuguese and Spaniards, they were entirely tolerant of all native religions. They entered upon the Portuguese possessions in Ceylon, which meant the ports and the seaboard and much of the more productive territory inland, but they did not aggressively interfere with the Sinhalese kingdom in the interior, nor did the English interfere with them. Until the close of the seventeenth century their maritime commerce still led that of England, and Dutch Ceylon prospered accordingly, although after a time it lost the very valuable monopoly of the cinnamon trade.

But the island was to change masters

once more. In 1793 the lately-born French Republic was at war with half Europe. Three years later Holland had become a French dependency, and the Stadtholder was a fugitive living in England. Her *de jure* ruler was on the British side, her *de facto* government was controlled by France. Britain was mistress of the seas; Dutch colonial ports had to be secured against French occupation. The Dutch government at Colombo surrendered with no more than a formal protest to a British expedition dispatched from Madras in 1796. For two years the Dutch colony was administered from Madras; then in 1798 it was formally taken over as a British Crown Colony. It was excepted from the Colonies restored to Holland by the treaties of Amiens and Vienna, and has remained a British Crown Colony ever since. At first the Sinhalese kingdom of Kandy was left in its nominal independence, but the violence of its ruler and the murder of merchants who were British subjects led to the usual result. The king was deposed and deported, and the government was taken over by the British in 1815. Since that time the island has enjoyed the proverbial bliss of having no history—other than that of the normal peaceful development it has experienced under British administration.

CEYLON: FACTS AND FIGURES

The Country

In the Indian Ocean, south of Hindustan, from which it is separated by Palk Strait, a chain of sand islands, known as Adam's Bridge, extends from the island to the mainland. Length from Point Palmyra to Dondra Head, 271 miles; greatest width, 139 miles from Colombo to Sangemankande. Total area, 25,481 square miles; population, estimated, 4,500,000. Latter consists of over 3,016,000 Sinhalese, 1,121,000 Tamils, 285,000 Moormen, or non-Malay Mahomedans, 29,000 Burghers, 14,000 Malays, 4,400 aboriginal Veddas, 8,400 Europeans, and about 21,000 others. Of these 65 per cent. are engaged in agriculture.

Government and Constitution

Crown Colony, administered by Governor with Executive Council of seven and Legislative Council of thirty-seven, of whom sixteen are elective; others nominated by Governor to represent Kandyan, Mahomedan, Indian, and other interests. Eleven of the sixteen represent territorial divisions, and two the Europeans. For administrative purposes, island divided into nine provinces, each in charge of a Government Agent. In the villages local affairs managed by native councils.

Defence

Compulsory service for Europeans was introduced in 1917. Bodies of local troops are organized for defence. Small garrison of Imperial troops. Harbour of Colombo protected. Police force about 3,000.

Commerce and Industries

Ceylon produces about one-sixth of the world's tea; exports in 1920 were 185 million pounds,

of which 120 million pounds went to Great Britain. Principal grain is rice. Other products include coconuts, coffee, cinnamon, vanilla, areca-nut, tobacco. One-fourth of the island under cultivation. Forests yield ebony and satinwood. Over one hundred plumbago mines, and several hundreds of small gem quarries, from which are obtained sapphires, rubies, catseyes, and moon-stones. Graphite also obtained. Pearl-fishery in the Gulf of Manaar. Native industries: tortoiseshell and lacquer work, jewellery, fans, wood-carving. Imports (1920), £24,061,812; exports, £18,419,698.

There are about 600 miles of broad gauge and about 100 miles of narrow gauge railways worked by the Government, which also controls the telegraphs and telephones.

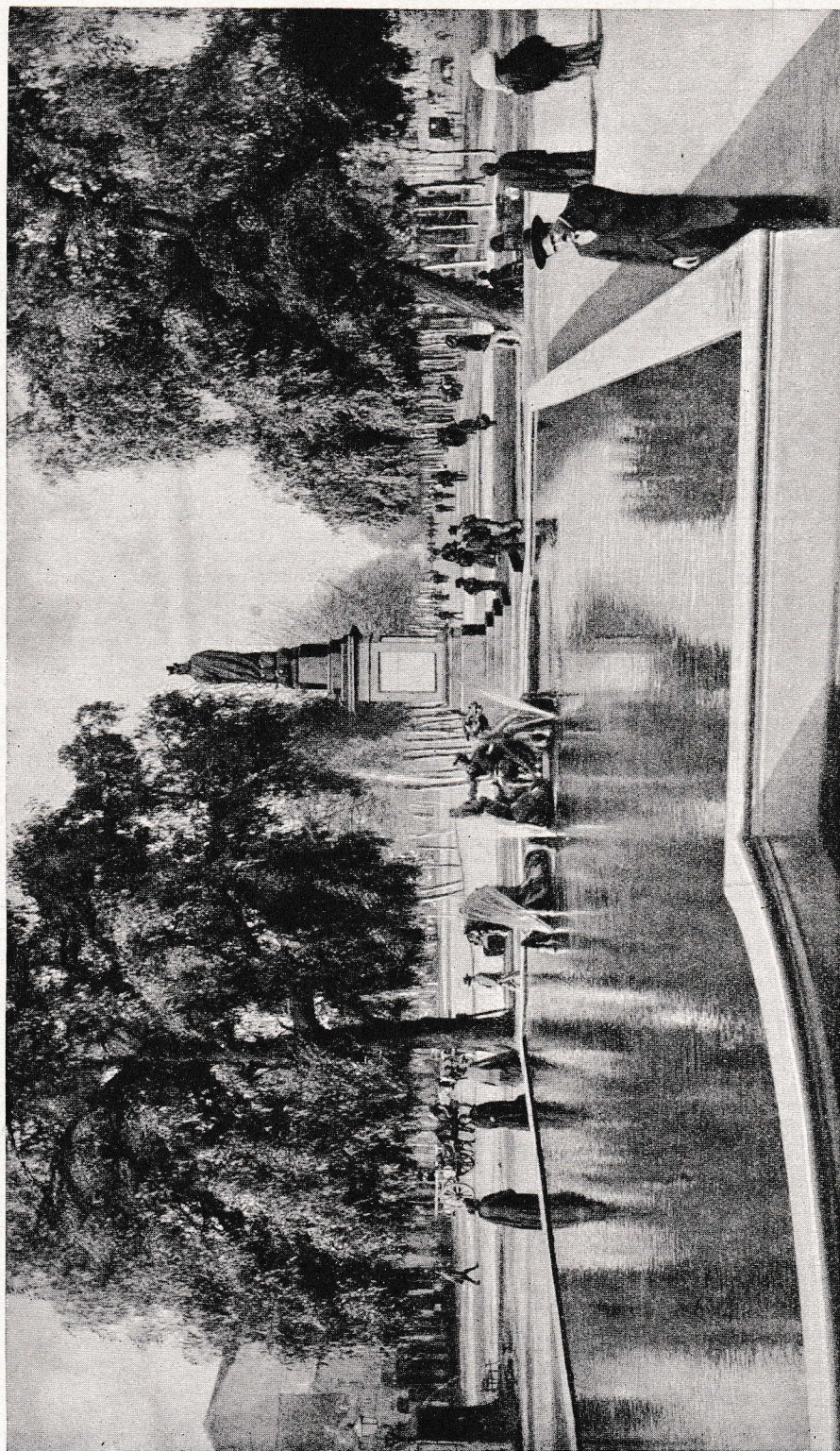
Religion and Education

There are 2,770,000 Buddhists, mostly Sinhalese; of the Tamils, 980,000 are Hindus; and there are about half a million Christians and 300,000 Mahomedans.

A separate Government department has charge of education, which is free and unsectarian in vernacular schools. These consist of 895 Government schools, attendance 124,000; 1,868 State-aided schools, attendance 197,000; 1,350 unaided schools, attendance 28,000. About 50,000 children attend 278 English schools, where fees are charged. There are a Royal College and Government training college for teachers, technical schools, and eighty-four industrial schools.

Chief Towns

Colombo, capital (population 244,100), Jaffna (42,400), Galle (39,000), Kandy (32,000). Trincomalee is a naval station.



SANTIAGO'S SPLENDID PROMENADE, THE AVENIDA DE LAS DELICIAS, OR THE ALAMEDA
 Few cities in the world have a thoroughfare to rival the Alameda, with its spacious footways and cobbled roads for trams and wheeled traffic, its many fountains, statues, and shady trees. Looking north-east along the avenue there are grateful glimpses of the majestic Andine heights, perpetually snow-capped, but changing in hue with the daily journey of the sun. So wide and long is the Alameda that many thousands may promenade there without overcrowding